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and for killing small birds there is the club-arrow. The Muria do not seem to know the *sagrâw*, the three- or four-pointed wooden arrow used by the Bison-horn Maria for killing snakes and rats.

The Muria use traps extensively. Sometimes they dig a deep pit on a path where they have seen the tracks of animals, cover it with grass and then drive the game towards it. If any animal falls in, they beat it to death with clubs. They hunt the mongoose with dogs. For catching crocodiles, they make a noose with a slip-knot and attach it by a cord to a tree by the river. For a porcupine, 'the old woman bringing her load of fuel from the hill', they make what they call a *thongra* trap, a cage of wood with a heavy block suspended above which, when the animal releases it by treading on a bit of bamboo below, falls down and crushes it. Similar fall-traps are used to catch small leopards and panthers. For larger animals they also use a trap with a door. The trap is divided into two parts. It looks rather like a pigsty, and a pig is actually kept as bait in an inner room carefully shut off from the main trap. When the leopard enters, it dashes towards the pig and so treads on an ingenious arrangement of bamboo and cords which releases a string attached to a long pole balanced above. At the other end of the pole hangs the door, which then slides down and the animal is caught. Of these traps, the Muria riddle—'The horse is kicking its feet in someone else's shed' and 'The Manjhi dies eating, eating' (*Tinjor tinjor hâyna mânjhi*).

Spring-traps, called in Gondi *ahachâr*, corresponding to the Hindi *thonga*, are made to catch rabbits. A long bamboo is bent over and attached to the ground by a cord ending in a noose, inside which rice or other food is sprinkled. When the hare goes to eat, it releases the catch, the bamboo springs into the air and the unlucky creature is caught in the noose.

Bird-lime is used to catch birds and ingenious arrangements of nooses set in bamboo frames are set over a nest or on a path known to be used by birds. To catch the Goggle-eyed Plover, for example, the Muria make a line of ashes across a path with a small bamboo loop and a noose in the middle. The bird avoids the ashes and makes for the loop and so is caught.

I have noticed in several places that traps are set in or near the burial ground. There was a rat-trap under the shadow of the menhirs at Baghbera. At Markabera, a leopard-trap was only a few yards from the memorial stones. At Magheda I saw an ingenious peacock-trap in the graveyard. A small hole in the ground was filled with grain. A noose was laid round it and hidden with earth; the end of the cord was held by a man concealed in a hide some distance off. When the peacock came to eat, he jerked the cord and caught it.

FIG. 9. Powder-pouch of gaur horn covered with chital scrotum
Half actual size

While the individual Muria is a keen hunter all the year round, whole villages go out for ceremonial hunts before the greater festivals. Hunting is almost a religious exercise and is very sensitive to magic; in Almer the chelik hunted every day for a month without success, although the neighbouring villages got plenty of game, as a result of a sorcerer's enchantments. Such

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Māligondi tupak tun bor payal āndur ho?	Who holds the Maligondi gun?
Māligondi tupak tun singāl payal āndur.	Singal holds the Maligondi gun.
Adu bādu patār tun singāl weli āndur ho.	Singal took the gun to the jungle.
Ikla hur dulki patār singāl weli āndur ho.	Singal went to hunt by a spring.
Ghotiya mara daram te bodāl hunjil māta ho.	He found a bison asleep by a ghotiya tree.
Barbara hursi manji singāl udil āndur ho.	Seeing it Singal prepared to fire.
Jirra barga tiksi tun singāl mānde kindur ho.	Singal placed the support for his aim.
Saw sawa hursi manjil singāl dābe kindur ho	Singal fired the gun with care.
Ting tohli tohli lariyo bodāl mutil ānd ho.	By that shot was the bison killed.
Ringri kāpa linga laya gorkā-wātil ānd ho.	Linga boy stood like a small brinjal ready to kill it.

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Are tina nāmur nāna re nāna nāmur nāna na ho tina nāmur O nāna nāmur nāho, tina nāmur nānāho tina nāmur na. Hurre, hurre, hurre

Ho bhālu keto dera re ho kahān okar dera.	Where is the bear's home, where can it be?
Are bhālu keto dera re ho jhāpi khāle dera.	Under the bushes the bear has its home.
Achchha okar khāna pina, achchha okar dera.	It has lots to eat and drink, it has a lovely home.
Are kodri keto dera re ho, kahān okar dera.	Where is the deer's home, where can it be?
Kodri ke dera re ho gudri upar dera.	On the low hills the deer has its home.
Achchha okar khāna pina, achchha okar dera.	It has lots to eat and drink, it has a lovely home.
Hurre, hurre, hurre.	

IX. Falconry

223 While cock-fighting is rare in the east and common to the west, hunting with a hawk is known all over eastern Kondagaon, but is rare among the Jhoria Muria and in the west.

Muria boys get the hawks when they are very young and train them carefully. They teach them to catch small chicks, keep mice for them in little bamboo cages and train them by withholding food and then rewarding them with morsels of frog and lizard. They 'hood' them by closing their eyes with feathers thrust through the lids. When mature the birds are able to catch quail, partridge, snipe and sparrows, though it is said that they are not able to kill a wood-pigeon.

A hawk is kept in the verandah of the house perched on a specially made pole round which an old bit of fishing-net is wrapped. It is tied by an ingenious

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223 arrangement of strings attached to a wooden rod called the *pawala* which keeps them from tangling. This is illustrated in Fig. 11. When a boy is going to take the hawk to hunt, he wears a goatskin finger-glove to protect his hand from being scratched by the claws. He hangs round his neck a little bamboo fish-basket containing frogs and lizards. This is carefully closed with a cloth tied round the mouth. He goes with the hawk sitting either on his hand or on his head, and with his free hand he holds the bough of a tree to beat the undergrowth for birds. Generally two or three boys go out together and when they have started any game they release the hawk from the slip-knot by which it has been tied and throw it into the air with the right hand from behind the shoulder. The hawk flutters wildly for a moment and then darts for its prey. When it catches anything, it sits down perfectly still on the ground. The boys run after it and recover it without difficulty. On hunting days the hawk is kept hungry and is only rewarded after it has made a kill.

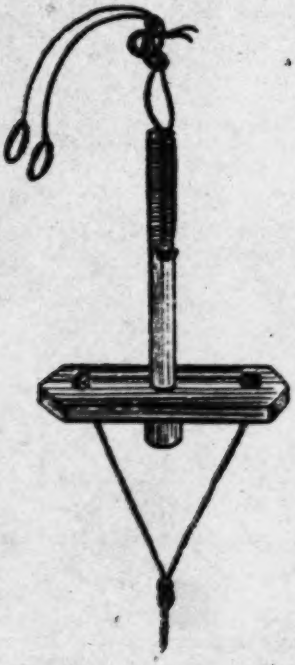

FIG. 11. Elaborate arrangement of strings and a wooden peg attached to the leg of a falcon, intended to prevent the strings from tangling
Length of upright rod 3½"

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'A riddle—' He makes a snare for others, but his own feet are caught'—refers to the hovering hawk which appears to have been caught in an invisible snare. There is a saying that an idle man who does no work yet always turns up punctually for food is like 'the vulture who finds it easy enough to eat a dead bullock and the hawk who can always catch a little bird'.

The following Ghotul Pata about Lingo's son, Netturgundi, throws an interesting light on traditional Muria falconry:[1]

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The Song of Netturgundi

Who was that Raja? He was Netturgundi.
He had a hawk. He was wondering what to do.
He took the hawk to hunt; here and there he went.
The hawk sat on his head. He took his gold and silver stick.
He slung the fish-basket behind his back.
So, with his hawk on his head, the Raja went to hunt.

To the Field of the Frogs the Raja took the hawk.
There he hunted, there he got nothing.
He thought 'Now where shall I go?' and went to the Fallow Field.
'I will hunt there; some animals are grazing there.

[1] A hawk plays an important part in the Pardhan tale of Mara Kshattri. Its body was golden and it was fed on ghee and sweets. *Folk-Tales of Mahakoshal*, pp. 70ff.

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Plate XIV

The falconer

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